

abodes of perfect happiness and uninterrupted peace. Praise is not, like many other religious acts, peculiar to this world, but lifts us up into the rank of Angels standing before the throne, and of the spirits of just men made perfect. The time shall come when we shall no more read and investigate the Word of God, when we shall cease to wait upon, or to exercise the ministry of reconciliation, when private and social prayer shall no longer be offered up, when Baptism and the Lord's Supper shall have been superseded, but praise shall never cease. Like Charity, its immediate fountain, it "never faileth." No sooner is the Saint removed from the "earthly house of this tabernacle," than he is introduced into the choir above, who rest not day and night ascribing praises to a God of Holiness, and singing the song of Moses, the Servant of the Lord, and the Song of the Lamb. Whoever desires to engage in an exercise adapted to promote oblivion of the trials and temptations, the privations and opposition, to which he is exposed in this present evil world, and to assist him in taking faith's realising view of the joys which are before the face, and the pleasures which are at the right hand of God, and which abide forever, let him engage in singing the praises of God.

But what are the Songs which the Saints ought to use? It is very obvious that God is not praised in the use of every song. There is a perverted use of the musical, as of all the other powers of man, by which God is dishonoured, not praised,—by